The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE CHEERFUL LETTER.

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THE GRAVE BY THE LAKE.

Where the great lake's sunny smiles
Dimple round its hundred isles,
And the mountain's granite ledge
Cleaves the water like a wedge,
Ringed about with smooth gray stones,
Rest the giant's mighty bones.

Close beside, in shade and gleam
Laughs and ripples Melvin stream;
Melvin water, mountain born,
All fair flowers its banks adorn;
All the woodland's voices meet,
Mingling with its murmurs sweet.

. . . . . .

Part thy blue lips, Northern lake!
Moss-grown rocks, your silence break!
Tell the tale, thou ancient tree!
Thou, too, slide-worn Ossipee!
Speak and tell us how and when
Lived and died this king of men.

Wordless moans the ancient pine;
Lake and mountains give no sign;
Vain to trace this ring of stones;
Vain the search for crumbling bones:
Deepest of all mysteries,
And the saddest, silence is.

Nameless, noteless, clay with clay
Mingles slowly, day by day;
But somewhere, for good or ill,
That dark soul is living still;
Somewhere yet that atom's force
Moves the light-poised universe.

Strange that on his burial-sod
Hare-bells bloom, and golden-rod,
While the soul's dark horoscope
Holds no starry sign of hope!
Is the Unseen with sight at odds?
Nature's pity more than God's?

Thus I mused by Melvin's side,
While the summer even-tide
Made the woods and inland sea,
And the mountains, mystery;
And the hush of earth and air
Seemed the pause before a prayer,—

Prayer for him, for all who rest,
Mother Earth, upon thy breast,—
Lapped on Christian turf or hid
In rock-cave or pyramid:
All who sleep as all who live
Well may need the prayer, "Forgive!"

O the generations old,
Over whom no church-bells tolled,
Christless, lifting up blind eyes
To the silence of the skies!
For the innumerable dead
Is my soul disquieted.

Where be now these silent hosts?
Where the camping ground of ghosts?
Where the spectral conscripts led
To the white tents of the dead?
What strange shore or chartless sea
Holds the awful mystery?

Then the warm sky stooped to make
Double sunset in the lake;
While above I saw with it,
Range on range, the mountains lit;
And the calm and splendor stole
Like an answer to my soul.

Hear'st thou, O of little faith,
What to thee the mountain saith?

What is whispered by the trees?
"Cast on God thy care for these;
Trust him, if thy sight be dim:
Doubt for them is doubt of Him.

"Blind must be their close-shut eyes
Where like night the sunshine lies,
Fiery-linked the self-forged chain
Binding ever sin to pain,
Strong their prison-house of will,
But without he waiteth still.

"Not with hatred's undertow
Doth the Love Eternal flow;
Every chain that spirits wear
Crumbles in the breath of prayer;
And the penitent's desire
Opens every gate of fire.

"Still thy love, O Christ arisen,
Yearns to reach those souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound!"

Therefore well may Nature keep
Equal faith with all who sleep,
Set her watch of hills around
Christian grave and heathen mound,
And to cairn and kirk-yard send
Summer's flowery dividend.

Keep, O pleasant Melvin stream,
Thy sweet laugh in shade and gleam!
On the Indian's grassy tomb
Swing, O flowers, your bells of bloom!
Deep below, as high above,
Sweeps the circle of God's love.

— *Whittier.*

THE LARGER LOVE.

"God is love." — 1 JOHN iv. 8.

That is the central doctrine of revelation, the heart of Christianity; for that all the prophets prepare; from that all divine experiences flow. God is love. It has been finely and truly said that nowhere in the Bible is it declared that God is justice, or righteousness, or wisdom, but only that God is love. His wisdom and his power are the instruments which his love uses. All his attributes are inflections or phases of love. Love is not one of his attributes: it is all of them. His holiness is the wholeness of his love. His righteousness is the eternal conformity of his life to love. His justice is love looking out upon the great mass of his creatures. His beneficence is love showing itself in deeds which we recognize as helpful. His pity is love toward the sorrowing. His mercy is love toward the sinful. But, whether he be merciful or beneficent or just or righteous or holy, he is love. All the doctrines of our religion are to be interpreted by this declaration, that God is love. Their whole value lies in their ability to teach us this doctrine, and to teach us the truths that grow out of it. Revelation is the disclosing of the fact that God is love. Sin is the departure of the soul from love, and so from God. Repentance is the sorrow of love that love has been offended and wronged. Regeneration is the new birth of love in the soul of the individual. Atonement is the bringing of man and God together in the embrace of love. Sacrifice is the ministry of love whereby love is quickened; and human hearts are knit to one another and to God by and through the love of God in Christ Jesus our Lord. Everything in theology, everything in life, everything in the Bible, is to be measured by its conformity to this declaration that God is love. It is so large, so deep, so far-reaching, that we have not yet been able to believe it or accept it. Our creeds are, for the most part, partial statements of it, or statements of it with limitations placed upon them.

God created the world, but he is still creating it. He is just as truly creating it to-day as he was six thousand years ago. He makes the rose and the lily to bloom to-day as truly as he ever made them to bloom in the Garden of Eden. He still walks the world as he walked in the olden time. He is not hiding himself from us, but we are hiding ourselves from him. When this summer you go out into the fields, when you hear the birds sing, when you walk upon the grass, when you stand under the shadow of the great mountains, when you hear the music of the ocean, remember that God's love is in the grass, in the birds, in the ocean, in the mountain peak,—that he is creating the world to-day. There are no secondary causes. There is only one great First Cause, always at work. He is the ever-present architect of a building never completed: he is the painter of a picture whose succession knows no end.

There is not a cloud that hangs in the western horizon glowing with beauty that he does not paint it.

God has made a revelation of himself in the Bible. Of all literatures in the world, the Bible offers the supreme revelation; and in that revelation the supreme revelation is Jesus Christ himself. But we do not honor the Bible, we dishonor it, if we say that the Light that lighteth every man that cometh into the world is of none effect. Christ is more than the Light of the Christians: he is the Light of the World. God is more than a word to the Christian Church: he has spoken in all epochs and to all peoples. How would it be possible to think that God is our Father, and think that he had spoken to one little tribe of people, and left the rest of his children in absolute ignorance of him?

We are the children of God,—you and I. If we have really accepted Christ as our Saviour, if we have really felt the influence of the Holy Spirit in our hearts, if we have really begun a new life of love and service, we are children of God. But we are not the only children of God. All men are his children. He did not make merely the Christian in the image of God: he made man. It was to the pagans in Athens that Paul said, Ye are the offspring of God; and he quoted a pagan poet as his authority. God is the Father of every family in heaven and on earth. Some children are living under his roof, and some are part of the time under his roof and part of the time out of it, and some have strayed into a far country, and do not know him at all; but there are *no orphans*. There are men who think they are, but they are mistaken; men who think they have no God, but they are wrong. There is one God, and he is the Father of the whole human race.

As God is the Creator, constant and perpetual, as he is always revealing himself, as all the world are his children, so he has sent his only Son into the world to redeem the world,—*the world*. "Behold the Lamb of God that taketh away the sin of the world!" Not some sins from some people, but *the* sin of *the* world. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life." It was the world he loved, and for the world he gave his Son. He is "the Saviour of all men, especially of them that believe," says Paul. Saviour of the men who do not believe; Saviour of men in spite of themselves; lover of men; dying for men; sacrificing for men; serving men; loving men; following after the men who will not follow him. What is it to follow Christ? What does he do? He is the Shepherd who goes into the sheepfold, and sees it full of the elect: they are all there; and he leaves them there, and goes out after the non-elect, and he calls on the elect to follow him. To follow Christ is to go seeking for those whom Christ is seeking,—all men, everywhere. There is not a disease, apparently, —though we have not absolutely demonstrated this truth,—that there is not somewhere in God's great pharmacopœia a remedy for it; and there is no greatness of sin that there is not provided for it a greater grace.

Have you ever read "A Minister's Wooing"? If not, I advise you to read it. Do you remember in that story how eloquently Mrs. Stowe portrays the heart-anguish of a devout soul who is trying to do right, and has learned from the Westminster Confession of Faith that she cannot be acceptable to God, no matter how diligently she tries to shape her life after the light which has been given to her? And do you remember how the poor ignorant negro saint pleads with her, and sets before her the larger love of God? If in the future, dear friends, darkness comes upon you; if some remnant of this old limitation of God's love hangs about you and makes the day dark to you; if you wonder — though not using the phraseology—whether you are one of the elect; if you think that perhaps you cannot be God's child because you have not the same exhilarating experience that once you had; if you begin to look at yourself to see whether you love God, and so ascertain whether God loves you,—come back to this morning's sermon, or rather to this morning's text,— God is love; come back to this application of that text: "It is a faithful saying, If we be dead with him, we shall also live with him; if we deny him, he also will deny us." But do not stop there: go on. "If we are faithless, he abideth faithful; for he cannot deny himself." It is true that, if you shut the door at which he

knocks, he cannot get in. It is true that, while you are denying, you are compelling him, as it were, to deny you. But still he loves, and still he has faith; and the moment your eyes turn to him and your hope goes out to him, and you breathe a prayer or desire for him, that moment he is there at your side, that moment you and the Christ are at one again. And the only thing needed to follow the Master is to hear him say, as he did to Peter, If you love me, take up your work, and go on with it. God is love.

I remember how in my boyhood days I used to think that God was justice, and how sometimes the pulpit thundered at me, You can never escape from God, and how sometimes I wished I could. I wish I had the power to stir your hearts as some even rather poor sermons sometimes stirred mine, but in another direction. For what I would fasten in your hearts is this: God is love, and you can never escape from love. No sorrow, no sin, no estrangement, no darkness, can enable you to escape from love. The omnipotence is the omnipotence of love, and the omnipresence is the omnipresence of love. You may loosen your hand, but he will not loosen his. It is not the grip which the babe has on the mother, it is the strong arm of the mother holding the babe, that keeps the child safe. Death and life and principalities and powers and things present and things to come might separate me from my love of God; but neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate me from God's love. I want to put that before you. Having loved his own, he loved them even unto the end.

This Westminster Confession of Faith says that sin came into the world through Adam, and was imputed to all his posterity; and so death has passed upon all men, but that the grace has passed only upon the elect. I have always wondered what the Westminster divines made out of Paul, on whom they rested their theology to a great extent, and who declares in the fifth of Romans: —

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did *much more* abound."

All that the old Puritanism declared about the extent and the awfulness of sin needs to be said again and again. I sometimes think we need a revival of Puritanism to make us realize the awful "sinfulness of sin." But if ever, as you stand in life and look out upon it, it seems to you that sin is victorious, and that ambition and pride and avarice and hate are triumphant; if it seems to you that evil is surging over the world and conquering the world; if it seems to you that sin and death are getting the mastery,— then come back to this declaration of the text, God is love, and that other declaration, Where sin doth abound, there grace shall *much more abound*. God is not to be conquered: he is coming,—conquering and to conquer. And if in this little life of ours he sometimes seems to be vanquished, we need not despair; for he has all eternity to work in. The mercy of God endureth forever. So, as you look out of this life, with its enigma, its sorrow, its sin, and its strife, look out also upon another where the mercy of God goes on forever and ever. When, at last, that mercy has accomplished its purpose, this is the congregation that will sing the song: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To the love that knows no ending, to the patience that cannot be worn out, to the fidelity that cannot be destroyed by any infidelity on your part, to the love that is resolved that all his children shall love him, a love that cannot be conquered, to the God who is love, and to Jesus Christ, his Son, whose character is the eternal manifestation of God's love, we, the members of Plymouth Church, welcome you.—*Lyman Abbott.*

THE BOOK AND MAGAZINE CLUB.

[*Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.*]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.— Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all* books offered in this department are *given*, and the postage paid.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall* I send such a book to such a person?" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper* books are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Miss Cora H. Clarke, Magnolia, Mass., offers: "We Two"; "Twenty Thousand Leagues under the Sea"; "Cranford"; "Donal Grant," George Macdonald; "Scenes from Clerical Life," George Eliot; "Anti-slavery Days" and "Life and Times of Jesus," James Freeman Clarke.

Miss Jane M. Hall, 16 Oak Street, Brattleboro, Vermont, offers the following books: "Kitty's Engagement," Florence Warden; "Miss Dividends," Archibald Gunter; "Beyond the City," A. Conan Doyle; "The Owl's Nest," E. Marlitt; "A Sensitive Plant," E. and D. Gerard; "Mrs. Leslie and Mrs. Lennox"; "The Jewel in the Lotus," Mary A. Tincker; "A Woman's Heart," Mrs. Alexander; "Philothea," Lydia M. Child; "A Daughter of Eve," Ellen Kirk; "Some Emotions and a Moral," John O. Hobbes; "The Soul of Pierre"; "The Witch's Head," H. Rider Haggard; "A Princess of the Stage"; "He went for a Soldier," John S. Winter; "A Matter of Skill," Beatrice Whitby; "In the Golden Days," Edna Lyall; "The White Virgin," George M. Fenn; "Three Men in a Boat," Jerome K. Jerome; "Let Nothing you Dismay," Walter Besant; "Miss Hurd, an Enigma," A. K. Green; "A Tale of Three Lions," H. R. Haggard; "Dust," J. Hawthorne. One copy of the following: *Blackwood's Magazine*, March, 1894; *The Idler*, May, 1894; *Pleasant Hours*, May, 1894.

Miss M. D. Fette, Intervale, New Hampshire, offers the following books: "Tour of the World in Eighty Days," Verne; "Christmas books," Dickens; "House on the Marsh," Warden; "Cricket on the Hearth," Dickens; "Black Beauty," Sewall; "Castle Dangerous," Scott; "House of the Wolf," Weyman; "Reveries of a Bachelor," Marvel; "Silence of Dean Maitland," Gray; "Treasure Island," Stevenson; "Old Mam'selle's Secret," Marlitt; "Miss Tommy," Mulock; "White Company," Doyle; "Sign of the Four," Doyle; and, for children, "Beechnut" and "Caleb in the Country," Jacob Abbott; Saturday *Evening Transcript*.

REQUESTS.

Read directions at beginning of Book Club before writing.

Libraries.

Standing requests for libraries from: —

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Jamestown, Chautauqua County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Mrs. Anna Cochran, North Platte, Nebraska, asks for a book on natural history.

Miss Ada Crews, Mayo, Rockingham County, North Carolina, asks for school books or any reading suitable for a girl of thirteen.

Mrs. Cora Lett, Ruby, Indian Territory, living in a lonely place, would be glad of reading for herself and little girl.

Mrs. J. F. Wilson, Sandy Ridge, North Carolina, asks for Holmes's First and Third Reader, Maury's Geography, or Steele's Physiology.

Miss Vesta Foddrill, Campbell, North Carolina, will be thankful for any reading.

THE MOTHERS' COUNCIL.

[*All articles for this department should be sent to Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.*]

THE CHILD IN THE HOME.

"Give him a response for all his joy, all his love, all his trust in us. Feed his ideals with sympathy, faith, purity, and truth. Do not disappoint him, and lower his standards by duplicity, by vulgarity, by irreverence, or by any low standard of action. Study the temperament and constitution of the child, his inherited traits, his dangers and possibilities, and furnish him with the atmosphere and the aliment suited to his peculiar conditions.

Above all, lead the child to love his home, and feel that he is a part of it: let him be helpful, and minister to those who minister to him. Remember that the exercise of home-love is the best preservative of it. The child who gives to his home, and feels responsible for its comfort and happiness, is the one who loves it best,—not he who is pampered and receives only. Let the child have his own part of the work in the home, and learn to be held accountable for doing it well and serviceably. Let the children help themselves and each other, and help the mother and father in all practical ways, so they are knit together in a way that neither time nor space can ravel.

Bring all the culture you can into the home life,—books, pictures, music,—to be enjoyed by all together, each one bearing a part, and getting mental growth, and satisfaction therein.

Hallowed be the home circle where music unites the hearts at morning and evening in the sacred song or prayer. Joyous aspiration is the atmosphere of a beautiful home, and breathes itself eternally into the lives of the children who cluster there. Begin the training of the heart and soul with the beginning of life. Never think it too soon to appeal to the soul. Teach the child faith in a heavenly Father, teach him to listen to conscience, to do his duty, to be brave and true, to be docile and yet resolute. Never try to break his will,—he will need all its native force,—but lead him to self-control as well as to submission to his rightful guides.

But, after all, it is the prevailing atmosphere of the home that shapes the destiny of the child. Noble thoughts and actions, high ideals of duty, loving relation with all, and sympathy binding all in one, will act as a constant corrective and incentive, and will last as long as life.—*Selected from the "Kindergarten Magazine."*

LOVE QUILTS.

On the 19th of June we held our first "love-quilt party." To those who sent me scraps of calico, gingham, and linen I say they are to be congratulated; for they have succeeded in doing good. Cordial invitations went to every poor home within three miles of my house. They all came,—

toil-worn sisters walking through the hot sun. One young mother with a sick baby, never I fear to meet with us again, another with a crippled little one,—both the suffering results of poverty and ignorance. I have just read "Looking Backward," and felt inspired to think the ideal of our nineteenth century is to be realized in the twentieth, and even our little meeting was a move toward equalizing the whole and to bringing peace and plenty to all. There were with us four young wives, and I cannot tell how my heart grieved over their pitiful ignorance and inability to cope with life's hard conditions. How much I want to help them! We cut pieces and sewed till we had enough for a quilt. We then drew slips of paper, all blank but one. The youngest got the slip marked, and there was a hubbub of rejoicing over her and her pretty prize. If you could all have seen her lovely brown eyes shining in the greatest triumph of her little life, I am sure you would feel, like me, rewarded. We had lemonade, cake, and fruit. Is it not hard to believe, in this world's abundance, two of these poor sisters had never tasted lemonade before? They are but specimens of a large class of country people,—mere creatures of burden. Their homes are far apart, their lives lonely and hard.

The object of these meetings is to draw them together in mutual enjoyment and helpfulness. While they sew and cut pieces for the quilt, we have good reading and talk, and sometimes music, which cannot fail of its blessed influence upon these starved hearts. I want to call them together again in July; and I here ask the sisters to send us scraps of time, patience, and material for another "love quilt." Sister Mary E. Wicker, Wicker, North Carolina.

It is just such young mothers as these that we desire to help; and we wish that many such clubs and circles might be formed. Books might sometimes be lent, besides being read at the meeting. As a suggestion to others, we print the questions asked of Mrs. Wicker after receiving her letter.

Have you a copy of Jacob Abbott's "Gentle Measures in Training the Young," to read aloud at your meetings? It would be a very interesting book for this purpose. (See the offer in the Book Club.) To read a short passage and then discuss it would probably be better than to read a long time at once.

Do you receive a copy of *The Cheerful Letter* regularly? Sometimes the articles in the "Mothers' Council" would help young mothers.

Do you wish to put a request in the Book Club for a copy of the magazine *Babyhood: the Mothers' Nursery Guide*, devoted to the help of mothers with young children?

Babyhood is for the physical welfare, "Gentle Measures" the moral training of children.

(Mrs. Wicker answers that she has a copy of "Gentle Measures.")

THE FEEDING OF YOUNG INFANTS.

The best possible food for a young infant is that which nature has provided.

There are only two causes which should prevent a mother from nursing her child:—

1. If her own condition is such that her health will be seriously injured by nursing her baby.

2. If her milk is of poor quality, so that her child cannot be nourished by it.

In deciding either of these points, a physician should be consulted.

We will assume that the infant of whom we are speaking is a nursing baby.

During the first month of the child's life it should be nursed every two hours during the day-time and every three hours at night.

During the second month it may be nursed every three hours by day and every four hours by night.

After this a mother can train a healthy baby to go without nursing from eleven at night until five in the morning: then nurse it every three hours during the day. Increase slightly the time between the meals until, when six months old, it will need to be nursed at intervals of four hours only, and will sleep all night without requiring anything except, perhaps, a sip of water.

During the first four months of the child's life it ought not to take anything but milk, not even the most delicate of the prepared infants' foods. At four months' old there is a change in the child's stomach, and some kinds of infants' food are not inju-

rious. But, if the baby is thriving on his previous diet, there had better be no change.

Although no food should be given, all babies need an occasional drink of water, which may be given in a teaspoon. Milk alone does not satisfy the thirst. If there is any doubt of the purity of the water, it should be boiled for fifteen minutes and then cooled. This boiled water should be kept in a bottle corked, and prepared fresh every day.

We will now consider a baby that cannot be nursed. The best substitute for the child's natural food is cow's milk mixed with water, or, if attainable, cream and water. It is no longer considered preferable to use the milk of one cow only.

The first condition is that the bottle shall be kept *perfectly clean.*

On no account whatever use a bottle with a tube. These tube bottles are forbidden by all good physicians, and are never used by institutions for infants' hospitals or asylums of good repute.

A *black* rubber mouth-piece drawn over the neck of the bottle is best. The hole in the mouth-piece is a very important point. It should be neither too large nor too small. If too small, the milk will come slowly, and the child will strain in drawing it. If too large, it will come fast, and the child will choke. If a little too large, a bit of clean linen laid in the mouth-piece will correct difficulty.

The best way to clean a bottle is with a little uncooked rice. Partly fill the bottle with warm water, pour in the rice, and shake it up well. This will remove every particle of milk adherent to the glass. Most people also rinse the bottle and mouth-piece with water in which a little soda has been mixed, and then rinse it in clear water again. Pass a fine straw or wire through the hole of the mouth-piece, so that no milk may be retained. It is convenient to have two bottles and two or three mouth-pieces; but they should be thoroughly cleansed as soon as used, never allowed to stand. If the child does not take all the milk, it should be thrown away. The proportion of milk and water is as follows: For a very young infant, half milk and half water, the water having been previously boiled. Most people add a little milk sugar rather than common sugar, but some children require a little salt rather than sugar. If cream is used, add more water and less cream.

If the milk comes directly from the cow, it will not need to be sterilized, but only to be covered and placed in a refrigerator.

If it comes from a distance, it should be sterilized by being placed in a bottle with the neck left open, and set in a kettle of boiling water, the boiling water rising a little higher in the kettle than the milk does in the bottle. Prepare enough in this way to last until the fresh supply of milk arrives. Let it stand twenty minutes in the boiling water, then cork the bottle with a plug of absorbent cotton, and set it in a cool place for use. It is best to add a little lime-water, about two teaspoonfuls.

The preparation should be warm when given to the child, but not hot. The bottle should never be allowed to lie in the child's bed. Each meal should occupy about ten minutes, not more than fifteen; and the bottle should then be removed, and any milk remaining in it should be thrown away.

It is sometimes quite dangerous to leave milk in the bottle longer than fifteen minutes. Some chemical change occurs, not perceptible to the smell or taste; and from this cause children have had cholera infantum. By sterilizing the milk, this danger is probably diminished; but it is best to run no risk, and therefore the rule is, never leave the bottle more than fifteen minutes in the child's bed.

After the age of four months the child will not be injured by the infants' foods so dangerous before that time; but, if it thrives on the milk diet, it is best to make no change.

In any case, and even with a child over six months old, the greatest care should be taken not to wean it during the summer months. Should the mother be able to nurse it half the time, its life may be saved by that means. A child will often thrive if alternately nursed and fed, one meal being of cow's milk and the next of breast milk.

(This article is to be reprinted as a tract, and will be given to any one who asks for it.)

For the article, "The Feeding of Young Infants," address Miss L. Freeman Clarke, Magnolia, Mass.

AMUSEMENT COLUMN.

[Please send all materials for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.]

CHARADE.

Below the surface of the earth
You go my first to seek,
While hushed is every sound of mirth,
And grave the words you speak.

My second, though 'tis valueless,
Includes your standing debts:
It is not difficult to guess,—
It follows bills and bets.

How can I best describe my third?
A thing of no great weight,
'Tis either made a separate word
Or used to terminate.

My whole a puzzle you will find,
Arranged so purposely;
But give it your entire mind,
And you will find the key.

M. W.

SYNCOPATION.

Cut off my head, and I am a king;
Cut off my tail, and I am the same;
Cut off both head and tail, and I am nothing;
Yet I have four legs, and am called by name.

AN AVIARY.

1. What bird is a boy's plaything?
2. What action do we perform at every meal?
3. What disease is incident to both babies and horses?
4. What compound signifies equality and decay?
5. Who was among the most celebrated of English architects?
6. What implement does a tailor frequently use?
7. What is frequently used as a lever?
8. What is used for raising weights?
9. What do we call a person who is easily cheated?
10. Name a distant country.
11. Spoil half a score.
12. With what do boys play a favorite game?
13. What does a person do who goes in bathing?
14. What is nothing, twice yourself, and fifty?
15. A boy's name, nothing, and a connection.
16. A group of islands.
17. A girl's name.

B. L.

CONUNDRUMS.

1. Why are the emblems of America more enduring than those of England, France, Scotland, and Ireland?
2. Why is it dangerous to walk out of doors in the spring?
3. For what was Eve made?
4. Why are you most likely to miss the 12.50 train?

ANAGRAMS.

1. Ace led it. 2. Banks are. 3. Dire stave. 4. Gail hung. 5. Eat pears. 6. Wed a earl.

Answers to puzzles in July number:—

STRANGE STAIRWAYS.

Do, re, mi, fa, sol, la, si, do.

PUZZLE.

Facetious.

DINNER PARTY.

Marguerites and roses. Pink. Black-bean soup. Crackers. Bacon. Sword-fish. Crescents. Porter. Turkey. Green peas. Capers. Gems. Whips. Ladies' fingers. Candied fruit. Tea. Peppermints.

CHARADE.

Honeymoon.

ARITHMETICAL PUZZLES.

1. Five and seven.
2. Dividend.

Miss L. Freeman Clarke, Magnolia, Mass., would like to obtain the *North American Review* for January, 1875, and for May, 1877; also, the *Christian Examiner* for September, 1833. As Miss Clarke can use several copies of these magazines, they may be sent directly to her, without first writing. (See address above). She will be glad to pay for these numbers.

NATURAL HISTORY.

MOTHS.

There is no more fascinating section of natural history than moths; and a collection is a thing of beauty and a joy, for a long time, if not forever.

The *Attacus luna*, or Luna moth, can be found in spring, when the arbutus blooms, in beech-trees, which in this section (Northern New York) it affects. Its color is that of the young beech leaves, with yellow and dark brown eyes (I can give no better description of the peculiar markings) on each wing. These, when extended, are fully five inches across. The posterior, or back, wings are extended over an inch, and are sometimes called "swallow-tails." These will elude you if you do not search; for, like nearly all animated nature, they furnish a perfect mimicry of their surroundings. The caterpillar is not destructive.

One Fourth of July, I secured a *Saturnia Io*, or Corn emperor moth. It is a pale yellow-brown, the hind wings tinged with soft rose, in the centre of which is a black circle with light blue centre, which, in turn, is pierced with a tiny dot of white. Bands of reddish-purple cross the wings just below this spot. It is covered with a thick down, and care must be taken in securing it.

In my collection are a pair of *Attacus Polyphemus*, caught upon the roadside. It is a large moth, the wings being each fully two inches across. In color it is an ochre-yellow with black shadings, and transparent eyes on each wing. Those on the hind wings have a deep band of black above them, which in turn are shaded in pale lemon. The edge of the wings is deeper, and with an orange tinge. The caterpillars feed on the leaves of elm and oak trees. They are our native silkworm.

A very pretty species, and quite numerous, is the *Arctia phalerata*. It is buff, and the fore wings have a harness of black, which sometimes gives the moth the name Harness moth. The back wings are a lovely shade of red, dotted with velvety black. The sides of the body are also tinged with red. These caterpillars are much more destructive than that of the other species.

The requisites for collecting are small pasteboard boxes and a net. One ought to have ether, but a quick squeeze under the wings will kill immediately. Soon as possible fasten the wings as they are to stay. Study the habits of those which you collect as far as possible, and write down date of finding and description. Then, when you can, see how near your description agrees with that of entomologists.

You will soon think "moth-hunting" the best of sports.—*Dudley Dorn.*

THE BIBLE CLASS.

THE BOOK OF ACTS.

The author of the book of Acts is supposed by most commentators to be the same person who wrote the Gospel of Luke. Sharpe thinks that Luke and the Silas or Silvanus mentioned in some of the Epistles are probably the same person, and that his name may have been Lucius Silvanus. (See Bible lesson for June.)

Both the Gospel of Luke and the book of Acts are addressed to a certain "Theophilus," of whom nothing else is known. Sharpe suggests that this may have been a name invented by Luke for the occasion, as to give the real name may have been dangerous. "Theophilus" means "the friend of God." Supposing him to have been one of those known to us under another title, Sharpe thinks no one more likely to be so addressed than Aristarchus, who was a fellow-traveller with Paul and the historian, and was with them at Ephesus. He was also with them at Philippi, after Paul returned from his journey to Greece (where he went without Luke). From Philippi he travelled with Paul and Luke on the last journey to Jerusalem. He then followed Paul to Cæsarea, and sailed with both to Rome. He left Paul only at about the same time that Luke left him; that is, at the time of Paul's release from prison and just before Paul wrote the two last Roman Epistles (Philippians and Titus, in neither of which Luke and Silas are mentioned, while Paul says that he expects shortly to come to the Philippians himself). Aristarchus seems to have been for twelve years the friend and companion of Paul.

Farrar's arrangement of the Epistles of the captivity is different. We shall return to this subject later.

The "Book of the Acts of the Apostles" was probably not named by the author; for it is not, in fact, a history of the twelve apostles, but only of Peter and of Paul. John is mentioned, and sometimes others; but the first twelve chapters are chiefly devoted to Peter, and after that, the book becomes the personal history of Paul and of his adventures, many of which were shared by the historian. The first part of the book seems to have been compiled from the narratives or words of others; but the last is the tale of an eye-witness, and is therefore more to be relied on as to the details of the story than the earlier chapters.

Chapter i.

The Gospels begin with the story of the baptism of Jesus by water, the book of Acts with the baptism of the apostles with the Holy Spirit.

The first nine chapters (up to chapter ix. 30) treat of the founding of the Jewish Christian Church. After that comes the missionary work among the Gentiles, chiefly the work of Paul.

v. 2, "being seen of them forty days." The Revised Version gives us "appearing unto them by the space of forty days." The Cambridge Bible says: "Christ was not continuously with the disciples, but showed himself to them frequently at intervals during the forty days between the resurrection and the ascension. The period of forty days is only mentioned here, and it has been alleged as a discrepancy between the Gospel of Luke and the Acts that the former represents the ascension as taking place on the same day as the resurrection. It needs very little examination to disperse such an idea. The two disciples there mentioned were at Emmaus 'toward evening' on the day of Christ's resurrection. They returned to Jerusalem that night, and told what they had seen. But, after this has been stated, the chapter is broken up at v. 36 (which a comparison with John xx. 26–28 shows to be an account of what took place eight days after the resurrection) and at vv. 44 and 50 into three distinct sections, with no mark of time to unite them. And in the midst of the whole we are told that Christ opened the mind of his disciples, that they might understand the Scriptures. No reasonable person would conclude that all this was done in one day."

"The kingdom of God." Matthew usually speaks of the "kingdom of heaven," the other three evangelists of the "kingdom of God."

"That they should not depart from Jerusalem" (Luke xxiv. 49). They were to keep together until after the gift of the Holy Spirit. ("Being assembled together" is better rendered "And when he was eating with them." Note, R. V.)

6. "When they were come together." A different occasion from the one mentioned in v. 4. "Lord, dost thou at this time restore the kingdom to Israel?" As if they said, "Wilt thou now be inaugurated king? and is this what we waited in Jerusalem to witness?"

The disciples could not even now divest themselves of the idea that Christ's kingdom was temporal instead of being purely spiritual.

7. "In his own power." The word translated "power" is not the same as that so rendered in the following verse. The Revised Version gives it "set within" or "appointed by" "his own authority."

8. "This verse is the text of the book of Acts. The whole book is a comment upon it."—*J. F. C.*

"My witnesses, both in Jerusalem and in all Judea and Samaria." Until the death of Stephen the gospel was preached only in Judea. Philip was the first who went to Samaria, then Peter and John.

In regard to the ascension, those who can refer to it would find "The Fourth Gospel the Heart of Christ," by E. H. Sears, interesting. It would be impossible to do justice to his ideas in a few words; but the central thought is that in a highly spiritual person, like Jesus, the soul lays aside the body, gradually, during life, and that this process had been going on for years before the so-called death of Jesus on the cross, and was completed at the time of the ascension. This is the only explanation I ever heard which accounted for the disappearance of the body of Jesus.

12. "From the mount called Olivet." The Mount of Olives is on the east of Jerusalem, and must be passed by those who go to Jerusalem to Bethany. Hence Luke's expression in the Gospel: "He led

them out until they were over against Bethany" (Luke xxiv. 50, R. V.), not "as far as to Bethany," as in the old version. (Notice this, as it has been made an occasion for an accusation of inaccuracy by the negative critics.) A Sabbath day's journey is two thousand paces, and would thus apply to the Mount of Olives, not to Bethany.

13. "Upper room." The upper room of a private house, lent them by the owner. Perhaps the same room lent for the passover feast.

14. The last time Mary is mentioned; this time a believer. She must have seen Jesus after the resurrection; and it would be interesting to know of that interview, and of the one with Peter, which is barely mentioned. "The brethren" of Jesus appear here also. Perhaps they were converted to a belief in Jesus after the resurrection.

"These all continued steadfastly in prayer with the women," or "with certain women." Probably women who had been the friends and companions of Jesus, and had been with his mother at the cross and grave, including Mary Magdalen, who had first seen him after the crucifixion. It was not the custom for men and women to worship together in the synagogues, but this was an informal meeting. The mother of Jesus and Mary Magdalen could not well be excluded; and perhaps these informal religious and devotional meetings were the beginning of the custom of women and men joining in the Christian religious service. (It was not always so at this early period of the Christian Church. 1 Cor. xi. 10.)

15. Peter's speech. "Do not be astonished or amazed at the conduct or fate of Judas." "In the history of David we have read of things as strange, God bringing good out of evil."

Vv. 18 and 19 are probably a parenthesis of Luke's, and do not belong to Peter's address. They are placed in a parenthesis in the R. V. Luke, writing in Greek, might wish to explain the meaning of the word *Aceldama:* Peter, speaking Aramaic, would not do so.

The R. V. also has "obtained" a field instead of "purchased." The field was bought by the priests (Matt. xxvii. 5–8) with the money which Judas returned; but, as they could not take that money for the treasury, they were likely to look upon what was purchased with it as still the property of the traitor. (Cambridge Bible.)

It appears that the death of Judas took place in the field mentioned. It is supposed that he hanged himself, and that, the cord breaking, the body fell upon the rocks or stones, which would naturally be found in a spot suited for a burial-place, with its rock-hewn tombs.

20. See Psalms lxix. 25; cix. 8.

22. "A witness." One important office of an apostle was to be a "witness" of the resurrection. Not a teacher with gifts, but a "witness" with experience required for an apostle.

They exercised their own judgment to a certain extent in choosing two candidates for the vacant office.

Probably those present wrote the name of one of the two candidates on a paper; and, having shaken the papers together, one was drawn. (Cambridge Bible.)

Judas had been chosen by Jesus to be an apostle, and must have had qualities which would have made him a good apostle, had he so chosen. He chose for himself another destiny, and went to his own place,—the place for which he was suited and where he belonged. He was not sent: he went of his own accord. The sacred gift of personal freedom allows every man to reject good and choose evil. God gives us opportunity, but the man himself decides whether to become a Judas or a Paul. Judas was probably no worse than many others, but had, unfortunately, a greater opportunity for doing harm and becoming infamous.

L. F. C.

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